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The Other Paraclete.

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In the parting discourse of the Lord (John 13, 12—16, *ult.*) "the other Paraclete" is a prominent figure, and every reference to Him carries a deep significance for the Church of Christ. The particular texts in question are John 14, 16, 26; 15, 26; 16, 7ff.

The fact that Jesus, in John 14, 16, speaks of "another" Paraclete expresses indeed the personality of this "other." The idea of personality is, besides, a plain premise — unasserted because self-evident — for all that is said regarding the activity of the other Paraclete. But the term "another" at once raises the question, Who is the first Paraclete? The context suggests the answer. Jesus had just advised the disciples of His impending departure, chap. 13, 33. The information started a lively questioning of the Lord by Peter, chap. 13, 36, and Thomas, chap. 14, 5. The disciples were becoming disquieted, filled with anxiety. In view of this the talk of Jesus was sounding a compassionate, consolatory note, chap. 14, 1—3, leading over to a very encouraging remark, chap. 14, 12ff., and to the promise of the other Paraclete, v. 16, who is to "abide forever" with the disciples. That is, this other Paraclete is not going to depart from them, as Jesus is preparing to do now. It is plain that the first Paraclete is Jesus Himself, and the other Paraclete is somehow to be His substitute among the disciples. So John, who is the only one of the New Testament writers to use the term Paraclete, evidently understood the situation; for he gives this title to Christ, 1 John 2, 1. There are, then, two Paracletes to whom the disciples are to look up: Christ and the Holy Spirit; for "the other Paraclete" is declared in the verse immediately following to be "the Spirit of Truth."

But what is a Paraclete? According to its root meaning *παράκλητος* signifies a person who is called, summoned, to one's

side, *der Herbeigerufene*. In classical Greek it has the technical meaning of "attorney-at-law," "advocate." (Demosthenes; Diogenes; Dio Cassius.) In later Greek the meaning has been expanded to embrace any one who takes some one's side, pleads his cause, speaks a good word for him—*der Fuersprecher*. (Philo; Josephus; Flaccus.) This is the meaning which Luther and the Authorized Version have given to the term in their translation of 1 John 2, 1. A still wider meaning must be credited to the term in the gospel of John, where a number of specific activities of the Holy Spirit as Paraclete are stated. In view of these activities the term Paraclete might be interpreted by any one of these terms: Helper, Sustainer, Vindicator, Caretaker. In the gospel of John, Luther, under the influence of the context, has appropriately rendered the term by *Troester*, and the Authorized Version has translated Luther rather than the original Greek.¹⁾ It is squeamish to criticize Luther for translating παράκλητος by "Comforter," as Meyer does, merely on the ground that παράκλητος is in the passive form and should therefore be given a passive meaning. Even if we would render the term by "Advocate," we would constantly be thinking of what the Advocate is to do for us rather than of the fact that He has been summoned. Luther's practical exegesis of the Paraclete passages in John²⁾ is not only a vindication of his translation, but also a classical interpretation of the Paraclete texts. Every pastor and pastoral conference should make Luther's exposition of these texts the subject of special study.

How well Luther has caught the tenor of the Lord's discourse in which this peculiar title of the Holy Spirit occurs, the introductory remarks of his exposition of John 14, 15, 16 may show. "These are altogether words such as a person speaks who is about to take his leave and say good night. His object is to comfort them and to encourage them not to be alarmed at His departure nor yield to sadness. As though He meant to say: I have to be gone now from your sight; therefore I am saying this to you for a good-bye. This is to be My farewell to you: Be not fearful or terrified; only believe in Me and grasp what I am telling you. For, though you have no help nor comfort in the world, it is not

1) Incidentally it may be noted that the translation of παράκλητος in the Authorized Version is one of the numerous proofs of the dependence of this Version upon Luther's translation.

2) VIII, 377—411; 456—466; 597—607; 644—666. Compare also the sermons in both postils on the pericopes for Exaudi and Cantate.

My intention to leave you without comfort and help. Yea, the very reason why I am going to My Father is that I may take possession of My powerful government and manifest the same toward you. Although I get away from you bodily, I shall send you another Comforter from the Father, who is to be ever with you. For I know that you cannot abide in the world without a Comforter. Hitherto I have been your Comforter by My bodily presence, in which you rejoiced, felt safe, were without fear, and would like to remain. Now that you hear that you are about to lose this comfort, you are sad and depressed. But you are not going to suffer any damage. Only remain My disciples and stick to Me, and I shall give you a rich compensation for what you lack. For I Myself shall pray the Father to give you the Comforter who is to abide with you forever, and whom neither the world nor the devil shall take from you spite of their frenzied and insane efforts. He is to strengthen you, make you confident and bold, more than I can by My bodily presence. He is also to make you more prudent and wise than all the world, so that you shall have no lack of consolation, strength, and courage, nor of wisdom. That is the comfort." ³⁾

This generous valedictory promise of Jesus to His little band of followers had been foreshadowed by His remarks to them on the occasion when they were starting out on their first personal Gospel expedition, Matt. 10, 19f., in the Master's talk on avoiding hypocrisy, Luke 12, 11f., and quite recently in His eschatological discourse on Mount Olivet, Mark 13, 11. On each of these occasions the prospect had been held up to them that in their future hours of trial they would be made inspired mouthpieces of the Holy Ghost. The remarks of Jesus on the Paraclete in the upper room at Jerusalem, immediately before He started for Gethsemane, expand the previous promises of the gift of the Holy Spirit and present striking details of the work of the Holy Spirit in and through the Church of Christ, which was to be established throughout the world by the disciples' testimony.

During the triennium of their comradeship with Jesus the disciples had become closely attached to their great Teacher. They had felt that in the company of Jesus they were constantly moving in the presence of the Deity, not in its terrible majesty as their forefathers had witnessed it at the foot of the quaking mount in the desert, but in a compassionately condescending manifestation

3) VIII, 377 f.

with soul-winning power. John 1, 17. In Jesus God had chosen to reveal Himself "full of grace and truth." It was unparalleled grace to behold "the great God and Savior Jesus Christ," Titus 2, 13, in His conversation among them descending to the level of sinful men: He walked with weak, erring mortals as one of them, bore with their daily shortcomings, mercifully corrected their waywardness, and kept alive their faith and hope in the life everlasting, His great promise. By His preaching and teaching they had been led into a knowledge of truth such as had been accessible to them nowhere else: truth regarding God's essence and will, truth regarding themselves and all other men, truth regarding all things in this present life and that which is to come, truth concerning the kingdom of God, the kingdom of heaven on earth, the true character of the Church, her mission among the nations, her fortunes during the present eon, her destiny. All their wants had been supplied, all difficulties leveled for them, all dangers overcome, the mouths of their enemies stopped, their frequent misgivings dissipated, by their divine Teacher and Friend. They had learned what it means to be children of God and had confessed the full assurance of faith which they placed in Him and the abundance of consolation they derived from Him, John 6, 68f.; Matt. 16, 16, even as other believers in the wider circle of the followers of Jesus confessed these facts, John 11, 27. What a wealth of varied experiences may be summed up in the brief remark of John: "Of His fulness have all we received, and grace for grace"! John 1, 16. As many men come to a fountain freely flowing, and while one dips into it to satisfy himself, the water keeps on surging upward to meet the need of the next client, so they had been dipping into the inexhaustible fountain of the mercy, love, grace, kindness, and compassion of Jesus and had found that there was no end of it: new grace came crowding in upon the last grace received, and every kindness seemed in danger of being buried under a multitude of impending kindnesses.⁴⁾ Thus had Jesus been their Paraclete.

This state of affairs is not to terminate. The disciples must not think so; they must not misconstrue Christ's words of farewell. Where He leaves off His ministration to them, those of Another will set in. This other will be Christ's compeer,⁵⁾ kith and kin of the divine Jesus, hence fully competent to carry on the work of

4) Proximam quamque gratiam satis quidem magnam gratia subsequens cumulo et plenitudine sua quasi obruit. — *Bengel*.

5) *Χριστῷ σύγγονος*. — *Nonnus*.

Jesus and lead it forward to its consummation, on the foundation laid by the teaching of Jesus and, more particularly, by His return to the Father after the completion of His atoning sacrifice. This other Paraclete will "be with them." This same phrase Jesus employs when referring to His own sojourn with the disciples, John 13, 33; 14, 9; 16, 4; Matt. 17, 17. The phrase expresses not only presence, but, as the context shows, helpful presence, like that of a prompter, adviser, sustainer, protector, and sharer of one's joys and sorrows. (Comp. John 17, 24; Matt. 26, 38.) The other Paraclete will be with them "forever." Forty days later the disciples hear their glorified Lord promise them His own presence and companionship in the same terms. Matt. 28, 20. The two promises in John 16, 14 and Matt. 28, 20, while referring to distinct persons in the Godhead, must be taken together. The Holy Spirit is *ἄλλος*, "Another," a distinct divine Ego; but He is never separate from the Redeemer, Christ, in His attentions to the flock of Christ. He is continuing the rescuing and church-building mission of Christ among men, and being able to appeal to the finished work of Christ and operating on the basis of the universal reconciliation of the sinner-world with God which Christ has effected, 2 Cor. 5, 18 ff., He is accomplishing through the believers "greater works" after the withdrawal of Christ's visible presence from men than were done in the days of Christ's flesh. John 14, 12. Christ is still present with His people, in their inner life of faith and in their outward activities as empire-builders for the King of kings; the mode and manner of His presence alone has been changed. The apostles knew that the Spirit who was operating through them and the young congregations of Christians that were springing up throughout Asia Minor and Europe was "the Spirit of God," "the Spirit of Christ," Rom. 8, 9; Gal. 4, 6; in fact, it was the exalted Christ Himself communicating Himself through the other Paraclete to the believers, Rom. 8, 10; Gal. 2, 20. With a joyous ring in His words the greatest of them sums up the blessed consciousness of them all thus: "The Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass [mirror] the glory of the Lord, are changed into the same image from glory to glory, *even as by the Spirit of the Lord.*" 2 Cor. 3, 17 f. Once the beloved disciple had recorded their believing consciousness by saying: "We *beheld* His glory," John 1, 14; now they and all who have believed through their word, John 17, 20, are now believing, and will hereafter believe, can and do say: "We *behold* His glory." Was not Luther right in calling

this change from the first to the other Paraclete "a rich compensation"?

A mind of deep spirituality and experience in practical church-life like Luther's is required to bring out into plain view the hidden beauties of this parting promise of Jesus concerning "the other Paraclete." Luther holds that in uttering this promise, Christ "looks with disdain at everything that would terrify Christians, cause them sadness, and induce despondency. As though He were saying: I am well aware that the world, the devil, and your own conscience will frighten and torment you. But do not become disheartened on that account; for you must realize over against all these that I will not have you terrified nor saddened, neither will My Father. Whoever does terrify you, even if He displays My or the Father's name, is assuredly the devil." Luther proceeds to explain how the consolations of the Gospel of Christ are applied to the believer by "the other Paraclete" amidst the smitings and terrors of their accusing conscience. He pleads with the afflicted soul: "Be not discouraged; fear not! Don't you know that you are baptized and believe in Christ? Well, then, you must not be thrown into a panic, neither by the devil and all his angels in hell, nor by your own thoughts. You must not worry what may be your standing with God, but you must concentrate your thought on this single fact, that the anger of God and the fires of hell are completely put out. This is, verily, a fact to all who believe, although they are still conscious of sin and weakness." From this evangelical composure of mind, Luther holds, arises the dauntless courage with which believers face the scorn of the world and the rage of Satan. The Paraclete whispers to them: "Neither must you be afraid of the world, tyrants, and all who would strip you of your honor and possessions and wring your neck because of your connection with Christ. Even if they take all these, you have here a greater treasure, which the devil and the world shall never take from you. Having this Comforter, together with the Father and Christ, you have everything that you may wish for. Therefore take courage and enlarge your heart. Defy and despise everything that afflicts you and say: If the devil and the world were much meaner, still I will not be frightened."

Luther believes that he has offered Christianity a "definition" of the term Paraclete. "Whosoever could grasp this definition would have gained the day and would find and behold in heaven and on earth nothing but consolation and joy. For since the Father, upon the request of Christ, sends this Comforter, He surely

does not act in anger, but the sending must flow from nothing but fatherly and cordial love. Accordingly, a Christian at this point must be diligent to learn that he must make this title or name of the Holy Spirit useful to himself, *viz.*, that He is a Comforter, and we are the saddened and timorous people whom He is to comfort. And, indeed, He is called a Comforter to all who are shy, not only to ourselves, but to all such people throughout the world. For Christ here says that He is a Comforter who is to abide in Christendom forever."

These brief citations are a mere smattering of the meaty comments of Luther on the Paraclete texts. Luther's exposition is a veritable soul's feast. No one will rise from the study of this exposition without a purged vision of the mighty and glorious work of grace that is going on in his own heart spite of all his shortcomings, waywardness, and the practical rebellion of his own reason and flesh. He will learn to treasure as a priceless boon the mystery of faith that causes him to wonder at himself, and the mercy of God that hovers over him. He will see the Church of Christ a beauteous bride of her heavenly Liege spite of the rags and tatters in which she plies her work for Jesus in the image of His humility. He will behold her in her perennial Pentecostal equipment, throbbing with marvelous energy, enjoying at the same time the heart's ease and rest of the justified, the liberty of the ransomed, and the zeal of strivers after holiness, and doing under the loving urging of "the other Paraclete" the "greater works" of which the first Paraclete assured her that they would follow.

Spiritual Death.

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(Concluded.)

In some present-day churches Christ is not lifted up from the earth so that all may look unto Him and be saved. Another gospel, which is not another Gospel, has usurped the throne of the Gospel. Certain leaders in their churches have relegated to oblivion the three R's of preaching — ruined by sin, redeemed by Jesus, regenerated by the Spirit. Even some doctors of divinity proclaim those doctrines of devils: doing the right thing, keeping the Ten Commandments, the assurance of salvation by a life "by the level and on the square." "The recovery of Jesus Christ to religious

thought," says a liberal Presbyterian, "has changed the emphasis from 'What do you believe?' to 'How do you behave?' If it has resulted in our thinking less of personal sin as an individualistic offense against God, it is because it makes us think more of our relation to the social sins which constitute an offense against humanity." "The Spirit that is called the Holy Ghost can only be a synonym for that same Spirit that we know as God Almighty." (Unitarian.) "They have taken away my Lord, and I know not where they have laid Him."

The fear of losing a lucrative position has driven some leaders, outside of the Unitarian denomination, to become artful dodgers. Church and Biblical terms are employed by these men; but they are emptied of their true and original meaning. Some church announcements appearing in the newspapers bear mute witness to this juggling of terms. The average advertised sermon apparently would be appropriate also in Lutheran churches. However, the excerpts of sermons published in the newspapers on Monday mornings usually thoroughly disabuse one's mind by showing that all distinctively Christian terms and phrases have been emasculated. For example, Jesus is often hailed in substance as the Savior of mankind, as the Chief among ten thousand — in the sense in which George Washington and Abraham Lincoln were leaders and saviors. To many sincere Christians who attend services with the prayer, "Speak, Lord; for Thy servant heareth," such and similar statements of their preacher must be about as intelligible as were the oracles of Delphi. We may apply to the sermons of diplomatic preachers what some one has said of "the average metropolitan daily." "I am invariably reminded of Joseph's coat of many colors — with no Joseph inside the coat."

Strange to say, men who make the cross of Christ of none effect are attracted toward physical corpses. Reference has already been made to the efforts of the Ephesians to get into communion with the physically dead. Jesus said to the Pharisees: "Ye build the tombs of the prophets and garnish the sepulchers of the righteous." Matt. 23, 29. In a letter to the *Christian Register*, June 15, 1922, our attention is called to "the astonishing number and growth of benevolent orders like the Odd-Fellows and Masons, whose charitable activities are largely devoted to the farewell and mortuary services of their members." The pastor of a community church in one of our Western cities writes: "Relative to our movement for a cooperative mortuary, we are trying to get

the churches to finance this enterprise. We have a fine undertaker here, who furnishes casket and complete funeral appointments at about \$100, for which other undertakers charge from \$300 to \$500. We are trying to purchase his business and raise the money by twenty-year bonds, to be paid for from the business. At the end of twenty-years the mortuary will revert to trustees appointed by various public organizations and will then be run absolutely without profit." (*Ib.*) Are the dead burying their dead?

Paul's statement that the Ephesians had exhibited the spiritual deadness of their hearts by doing the works of the flesh, the world, and the devil is true also of the spiritually dead of modern times. Present-day outcroppings of dead hearts differ outwardly, but not fundamentally, from those in ancient times. But outwardly physical corpses also present different appearances. The disemboweled Judas Iscariot must have been a horrible sight. But Dives, whose body, in accordance with Jewish custom, was washed, anointed with sweet spices, and wrapped in fine linen, perhaps appeared as one who had laid himself down in peace to sleep. Likewise the differences in the manifestations of spiritually dead hearts are only superficial. In God's sight every sin of the spiritually dead Ephesians still flourishes in city and country. Therefore men are not overstating the case, neither are they twisting Scripture, when they apply descriptions written in the first century to spiritually dead men of the twentieth century. Eph. 2, 2. 3.

IV. Spiritual Death Is a State of Wrath.

Paul says: "*We were by nature the children of wrath.*" Those who are spiritually dead are children of wrath. God has no fellowship with death. "In the days of Noah the dove found no place for the sole of her foot on all the carcasses in the vast watery waste. A raven might remain, but not the dove. Likewise the heavenly Dove finds no place of repose in a spiritually dead heart."

God is not the God of the dead. By two ordinances this awful truth was made plain to the people of the Old Covenant.

1. The ordinance concerning corpses. According to Num. 19 contact with a corpse, or even a bone of a dead man, or with a grave, rendered an Israelite ceremonially unclean. The unclean were not allowed, upon pain of death, to worship in the Temple. Their hearts were not made glad with the invitation, "Let us go into the house of the Lord." God expressly said: "Whosoever toucheth the dead body of any man that is dead and purifieth

not himself defileth the Tabernacle of the Lord; and that soul shall be cut off from Israel." This stringent law concerning the contraction of defilement by contact with a corpse was not a sanitary regulation for the safeguarding of the health of the Israelites. This becomes evident when we recall the fact that contact with the carcass of an unclean beast rendered an Israelite unclean only till evening (Lev. 11, 26), while one who had contracted uncleanness by touching a corpse was adjudged unclean for the space of seven days. Moreover, the former uncleanness required only common water for its cleansing while the latter uncleanness necessitated a twofold purification, and that with the specially prepared waters of separation.

Why did God make a corpse such a defiling thing? Because death is the wages of sin. It follows, therefore, that the purpose of the ordinance concerning pollution by the touch of a corpse was to remind the Israelites of God's hatred of spiritual death whereby temporal death made its entrance into the world.

2. The Lord's attitude specifically toward spiritual death is even more plainly revealed by the ordinance concerning lepers. A leper "was himself a dreadful parable of death. He bore about him the emblems of death (Lev. 13, 45); the rent garments, mourning for himself as one dead; the head bare, as they were wont to have it who were defiled by communion with the dead (Num. 6, 9; Ezek. 19, 27); and the lip covered (Ezek. 24, 17). In a restoration, too, of a leper, precisely the same instruments of cleansing were in use, the cedar-wood, the hyssop and scarlet, as were used for the cleansing of one defiled through a dead body, or aught pertaining to death; these same never being employed on any other occasion (cf. Num. 19, 6, 13, 18 with Lev. 14, 4—7). When David exclaims, 'Purge me *with hyssop*, and I shall be clean' (Ps. 51, 7), he, looking through the outward to the inward, even to the true blood of sprinkling, contemplates himself as a spiritual leper, one who had sinned a sin unto death, needing therefore to be restored to God from the very furthest degree of separation from Him. And being this sign and token of sin, and sin reaching to, and culminating in, death, it naturally brought about with it a total exclusion from the camp or city of God. God is not a God of the dead; He has no fellowship with death, for death is the correlative of sin; but only of the living. But the leper was as one dead, and as such was shut out of the camp (Lev. 13, 46; Num. 5, 2—4) and the city (2 Kings 7, 3), this law being so

strictly enforced that even the sister of Moses might not be exempted from it (Num. 12, 14. 12); and kings themselves, as Uzziah (2 Chron. 26, 21; 2 Kings 15, 5), must submit to it; men being by this exclusion taught that what here took place in a figure should take place in the reality with every one who was found in the death of sin—he should be shut out of the true City of God. Thus, taking up and glorifying this and like ordinances of exclusion, St. John declares of the New Jerusalem: ‘There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie.’ Rev. 21, 27.” (*Trench.*)

However, God’s hatred of spiritual death is revealed not only in figures, but also in words written so plainly that he who runs may read. There are scores of passages. Rev. 21, 8 we read: “The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.”

Let us note that Paul says: “We were *by nature the children of wrath.*” Not from the fact that the Ephesians had formerly walked according to this world, the devil, and their own flesh, does Paul draw the conclusion that they were the children of wrath. In this passage the wrath of God is not represented as a consequence of *actual* sin. The words form a coordinate clause. By birth all men are children of wrath. Overt acts, transgressions of the Law, only heighten the degree of punishment. Not the number of manifestations of the spiritually dead heart, but the spiritually dead heart at birth in itself, merits condemnation.

A terrible awakening awaits those men who die depending on their good deeds, who find comfort solely in the fact that they are departing this life “with malice toward none, with charity for all.” They are overlooking the words, “We were by nature,” etc. And while such men imagine that they have made a covenant with death, that they are at agreement with hell, and that now they shall rest in their chambers, hell from beneath is moved to meet them at their coming, and their covenant with death will be disannulled, and their agreement with hell will not stand. “And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night.” Rev. 14, 11. “Then,” saith the Lord, “shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me, for that they hated knowledge and did not choose the fear of the Lord; they would none of My

counsel; they despised all My reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices." Prov. 1, 28—31. The inscription over the gate of hell reads, "All hope abandon, ye who enter here!" Cp. Luke 16, 26.

V. Vivification of the Spiritually Dead.

Scripture not merely states that men are dead in sins and therefore children of wrath, but it also directs men to the Fountain of Life. Paul says, Eph. 2, 4—6: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together and made us sit together in heavenly places in Christ Jesus."

The idea that man by his own strength can raise himself from spiritual death is as preposterous as a resurrection of the physically dead by their own strength. Of the departed, Scripture says: "Neither have they any more a portion forever in anything that is done under the sun." Eccl. 9, 6. Regarding his dead child, David said: "I shall go to him, but he shall not return to me." 2 Sam. 12, 23. "There is no man that hath power in the day of death." Eccl. 8, 8.

The spiritually dead are in parallel circumstances. The absence of a saving knowledge of the Triune God is an everlasting bar to a mortal's establishing a connection between himself and God. Jesus says: "No man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal Him." Luke 10, 22. Men have a knowledge of the existence of a Divine Architect. "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1, 19, 20. God is not far from every one of us. Even heathen poets have said, "We are also His offspring." Moreover, in all ages all sorts and conditions of men have been seekers after God. Speaking in general of all men, Paul said on Mars Hill: "They should seek the Lord if haply they might feel after Him and find Him." In every place men have also given utterance to sentiments similar to those of Job, chap. 23, 8, 9: "Behold, I go forward, but God is not there; and backward, but I cannot perceive Him; on the left hand, where

He does work, but I cannot behold Him. He hideth Himself on the right hand that I cannot see Him." In vain has been the quest made by even the wise and mighty and noble after the flesh with merely the aid of human reason. God lives in another realm. "The world by wisdom knew not God." 1 Cor. 1, 21. The result of man's search for God was recorded on an altar in Athens: "To the Unknown God." But "this is life eternal, that they might know Thee the only true God and Jesus Christ, whom Thou hast sent." John 17, 3. Now, "how shall they believe in Him of whom they have not heard?" Rom. 10, 14.

Again, men may have an enviable historical knowledge of the character of God such as Adam retained after the Fall, or as the priests at Herod's court had by applying themselves to a study of the Sacred Roll, or as the Athenians had after hearing Paul's declarations concerning God; yet no man is able to establish a connection between himself and God. Without the work of the Holy Spirit such knowledge is a savor of death unto death.

Moreover, man may find no satisfaction in his mode of life and set out on a search for a purer and holier life. Thus the Queen of Sheba felt the need and longing for better wisdom than she possessed when she made a journey to Solomon's court. Past misdeeds may loom up black, as in the case of Cain, Pharaoh, Judas, Felix, and many more. Men may have a sincere desire to amend their sinful lives, such as many of those certainly have who make resolutions on New Year's Day. But in itself this sorrow has no quickening virtue. "The sorrow of the world worketh death," say the Scriptures.

Neither can mortals with their own wisdom devise means and methods of quickening the spiritually dead. In the presence of physical death normal men realize their impotence. When Naaman, the Syrian captain, came to Jehoram to be healed of leprosy, the King of Israel exclaimed, "Am I God to kill and to make alive?" 2 Kings 5, 7. The spiritually dead, however, men seek to quicken. One writes: "Certain responsible agents of the London Missionary Society in Bangalore, India, last year [1920] prepared a hymn- and prayer-book for the use of India students who have not accepted Christianity and deliberately omitted any appeal to the name of Christ. The object of the compilers was to lead Hindu and Mohammedan students to the practise of prayer to God the Creator and Father, in the hope that in this way they will make religious progress and be brought nearer to Christ." (THEOLOGICAL

MONTHLY, Vol. I, 370.) Essentially the same idea was given expression to by a distinguished member of the Church of Scotland in 1776. We read: "To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to me to be highly preposterous, in as far as it anticipates, nay, as it even reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time than to pretend to unfold to a child the *Principia* of Newton ere he is made at all acquainted with the letters of the alphabet." (Report of Southern District, 1916, 27.)

These and similar schemes sponsored by sincere men for the production of spiritual life in spiritual corpses produce Christians who, like the statues of Pentelican marble, are beautiful to behold, perfect in every line and detail, but in whose nostrils there is not the breath of life. Man cannot generate life in the spiritually dead, and the spiritually dead themselves have but one ability, and that is the ability Lazarus had in the grave: *ὄζει*.

Vivification is a divine work. "God quickeneth all things." 1 Tim. 6, 13. On page 140 we have shown what Paul says Eph. 2, 4—6. God raised Jesus from the dead. "Christ was raised up from the dead by the glory of the Father." Rom. 6, 4. God alone has the power to raise the spiritually dead. He says: "I will restore health unto thee." Jer. 30, 17. "He redeemeth thy life from destruction." Ps. 103, 4. "When I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, 'Live.'" Ezek. 16, 6. And Eph. 1, 19. 20 St. Paul states that God employed the same power for our spiritual resurrection which He used for the raising of Christ: "We believe according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." This passage also contains the essence of spiritual life, *viz.*, faith in Jesus Christ. "He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." The blood of Jesus Christ, God's Son, does what neither herbs nor niter nor snow-water can do: it cleanses men from the scarlet stains of sin. And faith in the atoning blood of the crucified Christ is the silver cord which connects men with

God. John the Baptist said: "He that believeth on the Son hath everlasting life." John 3,36. Cp. John 6, 40. 53.

The omnipotent God operates through means: the Word and the Sacrament of Baptism. These means of grace may be regarded as the blessed trysting-place of the merciful God and of spiritually dead men. But only in God's Word, in the Bible, does the Lord reveal Himself as the Source of Life. God is everywhere. Since the invention of the radiophone "there's music in the air." But man can derive no pleasure from this music unless he possesses an instrument equipped with the proper contact points. In a superior sense God fills all things in heaven and in earth. However, the only contact points entrusted to mortals are the means of grace. He that despises preaching and God's Word remains in spiritual death.

The Word of God has the power of imparting life. The one loud command spoken into the silence of the grave at Bethany, "Lazarus, come forth!" restored to Lazarus the breath of life. Although the snows of nineteen centuries have fallen upon the "good seed" of the Word, it has preserved its power. In Phil. 2, 16 it is called "the Word of Life." "The Word of God is quick," Heb. 4, 12. Jesus says: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life." John 5, 24.

Dear dying Lamb, Thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Be saved to sin no more.

Those who have been transferred out of the region and the valley of the shadow of spiritual death no longer have fellowship with death. "God hath raised us up together and made us sit together in heavenly places in Christ Jesus." Those who were dead in sins are now dead to sin. "We are buried with Christ by Baptism into death." Rom. 6, 4. Paul says of the quick that they are "dead with Christ from the rudiments of the world." Col. 2, 20. Christ's blood purges the conscience from dead works. Heb. 9, 14. "We, being dead to sins, should live unto righteousness." 1 Pet. 2, 24.

On earth the spiritually living walk by faith and not by sight. Their life is hid with Christ in God, and it doth not yet appear what they shall be. But when the last of God's elect has been raised from spiritual death, the Lord Himself shall descend from

heaven with a shout, with the trump of God, with the voice of the archangel, and with ten thousands of His saints. And before Him shall be gathered all nations. Then the book of life, which is the book of remembrance of those who feared the Lord, shall be opened, and all those who are written in the Lamb's book of life shall be clothed with white robes, and they shall eat of the tree of life which is in the midst of the paradise of God. Then shall they appear with Christ in glory. "They shall be Mine," saith the Lord of hosts, "in that day when I make up My jewels." Then shall they be like them that dream, for there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. Their mouth shall be filled with laughter and their tongue with singing: "Salvation to our God, which sitteth upon the throne, and unto the Lamb!" Amen.

THE THEOLOGICAL OBSERVER.

Archeology and the Bible. — "Archeology continues to make notable contributions to our knowledge of the past," says the *Biblical Review* (January, 1924). "The more the spade turns up, the more amazed we are at the mass of material that the past has bequeathed to us. An exchange passes on this condensed item concerning the recent discovery of an ancient copy of the Gospel of John:—

"Two discoveries of interest to students of the Bible have been made recently in Egypt, as reported by Sir William Flinders Petrie to the *London Times*. An ancient copy of John's Gospel and a tomb with Aramaic inscriptions have excited wide interest among archeologists. The gospel was found wrapped in a bundle of rags in a pot buried in the open ground. It is of papyrus and is in Coptic of the earliest style, between the Vatican and Sinaitic codices, and differs from the received Coptic text. It is expected therefore to be decisive as to the nature of the Greek text first accepted in Egypt. The tomb inscriptions indicate that a Jewish or Syrian family was living more than a hundred miles south of Cairo as early as the reign of Manasseh, many years before the destruction of the Temple at Jerusalem. If there was one family so far south, there must have been other Jewish families in Egypt at that time, says Dr. Petrie."

MUELLER.

Unitarianism and the Ministry. — The same number of the *Biblical Review* (January) calls attention to the fact that the "Unitarians are facing a difficult problem in trying to find a way to induce young men to enter their ministry. A committee of members of the Unitarian Laymen's League has been studying the matter and has issued a report containing this singular recommendation for theo-

logical training: 'Without unduly minimizing the desirability of a reasonable knowledge of the Old and New Testaments, we feel that stress should be laid upon those practical subjects to which, up to the present, the least time has been devoted. We are convinced that any theological training given by any school should be in conjunction with courses given in the universities of the highest type; that the main stress should be laid upon the study of sociology, political economy, political science, psychology, and world history, and that the so-called Biblical-theological training should supplement this work rather than make work of this nature supplement Biblical-theological training.'"

The *Biblical Review* is right in explaining the lack of interest in the ministry on the part of Unitarian young men as follows: "With no recognition of a race separated from God by sin, of the need of redemption, and of the divine Redeemer Himself, what is there to rouse the zeal, enthusiasm, and love of youth for a ministry that offers little more than a professor of sociology or ethics can supply? If you destroy the cause, you cannot have the effect."

That this is true every Christian will admit. It is only the Gospel of Jesus Christ, the power of God unto salvation, which converts men to Christ and moves them to serve Him. Destroy the Gospel of Christ, and you have taken away the source from which all true love of God and every earnest desire to serve Him and our fellow-men flow.

MUELLER.

"**Church Life in Finland.**" — Provost K. Hallio of Maentsaelae, Finland, spoke on this theme to the conference of Danish pastors at Nyborg Strand May 16, 1923. Pastor Vald. E. Brenk, of Copenhagen, translated the address into Danish and published it in *Kristeligt Dagblad*, May 24. From the informing talk of the speaker we glean information of general and special interest. — The Church of Finland does not present a very grand aspect. Its people are living their peculiar retired life, which in many respects has peculiar characteristics stamped upon it. The Finnish Church has always borne a peculiar stamp, because of the strange language of its people, which is in a class by itself, and because of the remote location of the country. Even in the Middle Ages the Bishop of Aabo was in most matters as good as independent. In the time of the Reformation the Finnish reformers, Pietari Saerkilahti and Mikael Agricola, brought evangelical Christianity to Finland direct from the homeland of the Reformation. — The speaker held that the spiritual life of his people had received its form from the deep feeling of the Finnish heart. As a good description of this life he recommended to his audience Pastor Auk. Oravala's book *Oedemarkens Profet* ("The Prophet of the Wilderness"), which is the title of the Danish translation of the Finnish original. "Our spiritual songs," he said, "with their respective melodies will bear comparison with the Christian songs of any country." The excellent congregational singing of the fine old stately melodies of the age of the Reformation was a feature that impressed the members of the Missouri Synod who attended the Finnish Synod

at Ironwood, Mich., in 1923. However, Finnish hymnology, too, is invaded by the subjective type of hymns and sentimental tunes that are characteristic of pietism. A supplement to the hymn-book used in the churches in Finland has just been published. Three hundred new hymns have been added to the old hymnal, and quite a number of spiritual songs have been recommended for use by the churches. The list of these recommended hymns was prepared pursuant to a resolution of *Kirkemoedet* (the general convention of the Church, equal in importance to our General Synod). Before these recommendations can be adopted for church use, they must be submitted for examination to the pastors and congregations and finally approved by *Kirkemoedet*. Provost Hallio held that the supplement to the Finnish hymnal is a gratifying sign, because it proves that the Finnish Church is contributing its share to the flourishing condition of present-day poetry in Finland and to its magnificent musical compositions.—“Another characteristic of our Finnish Church,” the speaker said, “is its relative independence, which was secured for it a long time ago. Among the Northern churches the Church of Finland has for a long time been more independent of state control than any other. The church-law of 1869 gave to the Finnish Church an independent *Kirkemoedet*, which meets every five years, or oftener if necessary. *Kirkemoedet* has the right to propose changes in the church-law, and if *Kirkemoedet* does not consider any changes necessary, even the government cannot effect any changes. The Diet and the government can only approve or disapprove the resolutions of *Kirkemoedet*, but they cannot undertake to make any changes in them. Likewise *Kirkemoedet* has the right of final acceptance and approval of the new catechism, altar-book (liturgy and agenda), hymn-book, translation of the Bible, and other books for official use in the churches. Finally, *Kirkemoedet* has the right to express its opinion regarding issues that affect both State and Church. “Besides *Kirkemoedet* we have *Kirkestaevner* and *Kirkevaergner* (something like a consistory with its superintendents), also a *Kirkeraad* or *Menighedsraad* (church or congregational council) and elders of the congregation, in whose meetings the pastor of the congregation always presides. These latter direct the affairs of the local congregation. Dioceses (*stifterne*) are governed by the bishops with the aid of the cathedral chapters. Among other things it devolves upon them at an election for pastor to nominate three applicants, from whom the congregation proceeds to elect. The congregation may demand that a fourth name be placed on the list of candidates, provided the members are fairly unanimous in their demand. The state has nothing to do with the election of a pastor, except in the Lapp and Patsamo districts, on the shore of the Arctic Ocean, where the state has the right to call the necessary number of pastors. But in all other elections it is the congregation itself that elects its own pastor. I have conducted several such elections during this year, and I can testify that the members of the congregation very often take the greatest interest in them. All adult members of the congregation, men and

women, have each one vote at the election of a pastor. A member may cast an additional vote after having been married ten years, and still another after he is forty years of age." The speaker explained that this peculiar regulation was adopted to keep down the influence of the young people. Accordingly, in a Finnish congregation there are some members who cast one, some who cast two, and some who cast three votes. There is food for reflection in this. The election of a pastor is always an important event in a congregation, likewise the day when the new pastor is installed.—When a bishop is to be elected, the pastors nominate, directly, three candidates, and the government, as a rule, appoints the one who has received a majority of votes.—The congregations raise the salary of their pastors, provide for the up-keep of their churches and parsonages, and arrange congregational affairs to suit themselves. "The state has very little to do with the internal affairs of a congregation." The speaker proceeded to describe the independence of the Finnish Church. Even after the political upheaval which changed a province of the Czarist Empire into a republic, the men who drafted the constitution of the new state did not find it necessary to change the regulations regarding the Church. The autonomy granted the Finns in regard to church affairs gave the common people a fine training of far-reaching importance. The reason why this ecclesiastical independence was coveted by the Finns from the time that their country was embodied in the domains of the Russian Czar is plain: the Czar was the political head of the Greek Catholic Church, and it would have been a strange thing to allow him to dictate in the internal affairs of the Lutheran Church of Finland. However, from what has been stated it is plain that the Finnish Church is not as independent of the state as are the churches in America. An effort is being made now to assign to some central ecclesiastical power the control of such affairs of the Church of Finland as are still in the hands of the state.—The speaker pictured the loyalty of the Finns to their Church. The law of religious liberty which went into effect in January, 1923, has not materially decreased the membership of the Church. The entire press of Finland, including even the Socialist papers, went on record when the new law was published, acknowledging the good work of the Church and warning the people against quitting the Church rashly. In view of the many unchurchly Finns, filled with most radical ideas, who come to America this is surprising information. And yet it is not so surprising when one bears in mind the doctrinal and practical liberalism that prevails in the Church of Finland. The Finnish state has no greater interest in the Church than any government has in the moral forces that are domiciled in its territory. The mind of the government was revealed when an attempt was made to abolish religious instruction in the schools of Finland and to offer as a substitute the inculcation of a code of natural ethics. The opposition among the Finnish people to this innovation was so great that the overture was withdrawn. The speaker regarded this as evidence of the great religious fervor of the Finns. It certainly was not that.

The government was quite consistent in ruling out religion from the curriculum of the common schools under state control after the promulgation of the law of religious liberty. But the Finns were politically unripe for such a law; otherwise they would not demand religious instruction for their children from a state which they desired to keep out of their religious affairs. The speaker noted with satisfaction that very few people had declared their withdrawal from the Church when the new law went into effect, and remarked that the result had been the same as when the law regarding civil marriage was issued: "when the children had received what they wanted, they cared nothing for it." To an outsider the attitude of the Finns to the Church under the new constitution seems to reveal indifference and the usual operation of the *lex inertiae*. — The social condition of the Finns, the speaker said, had been greatly improved by the abolition of leaseholds on farm-lands. Many small renters have now become owners of the farms which they till. — The political division of "the Whites" and "the Reds" have not affected the work of the Church in Finland. The speaker related that he had instructed a class of 132 catechumens, whose fathers had slain or opposed each other and had been made prisoners by their opponents during the revolution. He had often addressed Finnish audiences composed of various elements, which reminded him of the Finnish proverb, "Sekalainen on seurakunta," that is, "The gathering is mixed." From the way the audience paid attention to his remarks he could not have told which were "White" and which "Red"; only the uniforms worn by the members of the various rifle clubs indicated the political persuasion of the men. — The Finnish Church is not troubled with a "language question." Of the 3,400,000 inhabitants of the country 400,000 are Swedes, but there is perfect church-fellowship between the Finns and the Swedes. The people are all agreed that every one should be permitted to hear God's Word preached in his mother-tongue. That is more than some exemplary citizens of the United States will permit, although we went abroad to "make the world free for democracy." The Swedes in Finland are organized in a special Swedish diocese, and their church affairs are conducted exclusively in the Swedish language. — The account of Provost Hallio shows that the Lutheran Church of Finland is not a *Freikirche*, but a *Landeskirche* or *Volkskirche*, such as most of the greater Lutheran church-bodies in Europe are, and that it is infected with the same evils as these. Finnish Lutherans who have come to America and have found real religious liberty and congregational independence have spoken of "ecclesiastical bondage" in their native land. DAU.

The organization of Lutheran congregations in Finland independent of the state was foreshadowed by the publication of Rev. Heino Paetiaelae's appeal *Ulos Leiristae* ("Outside of the Camp"). It has now taken place. Small groups of Lutherans have been formed into congregations at Haemeenlinna, Rihimaeki, and Helsingki, served by Pastor Wegelius; at Luopioinen, served by Pastor Uusitalo; at Lahti, served by Pastor Valve; at Tampere, served by Pastor

Paetiaelae. These four pastors severed their connection with the Finnish National Church by official declarations made, respectively, October 27, November 19, November 5, and November 21. The declaration was published in No. 3 of the current volume of *Paimen* and sent to thirty newspapers. Several large newspapers published it, but the papers which in politics represent the "conservative" element ignored it. The organ of these free-church Lutherans, *Paimen*, has 2,600 readers. The pastors and their people have an arduous task before them. They have no churches in which to conduct their services, no parsonages for their pastors, no funds for meeting expenses. They are living from hand to mouth in every respect and trust that their needs will be provided for from day to day. They emphasize that their movement has not been financed from foreign sources. They are very happy that they have found genuine fellowship of faith, and that they have self-governing Christian congregations. Peace and spiritual joy and hope fill their hearts. God speed the cause of this noble little band of Lutheran confessors in the far North of Europe!

DAU.

"Evolution is good and right if it begins with God," says L. M. R. in the *Lutheran* (March 27). This is not sufficient; it must also continue with God. The working of nature's forces and nature's laws cannot be viewed as going on independently of God. "In Him we live and move and have our being." "He maketh His sun to rise." "He sendeth rain." "He giveth fruitful seasons." Job believed that God had made *him*. So did David. So did Luther. So does every Lutheran catechumen. — The same writer says: "Between Gen. 1, 1 and Gen. 1, 2 you can place any number of years, millions if you like; it is a dateless past." That is a favorite view in our day; it is also advocated by the Scofield Reference Bible. But it is not tenable in view of Gen. 1, 5, where time begins to be computed. If the term "first day" refers only to Gen. 1, 3—5, then Gen. 1, 1, 2 lies outside of time, for before the *first* day there cannot have been a prior day or year or millions of years. Gen. 1, 1, 2 would then have to be pushed back into eternity, and we have either the pantheistic dream of the eternity of matter or the hylozoic dualism of two equally eternal coexistences, one good, the other evil. Moreover, if the first words in our Bible, "In the beginning," are not embraced in "the first day," then there was a beginning before the first day, and the first five verses of the Bible are chronological nonsense. It is hard to find standing-room for evolution in the Bible; it is best to leave it float in the fairy realm of fantasy.

DAU.

Feminism, heralded as a social movement, is becoming revealed more and more as a political scheme and a social disintegrant. Eleven millions of the women of the United States are now organized in thirty-eight societies, all of them deeply in politics, and playing the game of politics like old-timers. They are not only out for domination of the parties in our country, but through international alliances seek to rule the world. They form women's blocs, they tap party treasuries; they openly threaten revolution if their policies are

not adopted, as Miss Field did to the Speaker of the House of Representatives and in a letter of February 12, 1922, to Brigadier-General Ames A. Fries. In several of our legislatures the National Woman's Party is introducing "equality bills," which aim at making it a law that women should "own their labor in or out of the home." This means the end of former housekeeping on the cooperative method between husband and wife. The wife becomes a wage-earner in her own home and her husband her boss. There may be unions of married women and strikes. The emancipated woman is becoming free to a fault. All ideals of womanhood, all the romance and chivalry that our unmodern minds connected with woman are being scrapped by the social-political virago of our day — not to mention ethico-religious principles.

DAU.

Among writers of special columns is "Don Marquis" of the *New York Tribune*. He aptly states the trouble of the Modernists in their controversy with the Fundamentalists thus: "Modern scientists, when they journey backwards towards the Beginning of Things, always come to a place where it is impossible to explain their explanations; they are stumped by the mystery of the thing that made the thing that made the thing they are explaining." It means something when a writer of this kind capitalizes "the beginning of things," though he afterwards forgets himself and does not capitalize the term "thing" that starts the endless chain which perplexes the scientist. Certain Germans used to refer to the Deity as "der Dingsda."

DAU.

Roman Catholic publicity in our daily press and our magazines is becoming so obtrusive that one would think it must defeat its own purpose. The average American reporter and editor assume that the reading public is keenly interested in all sorts of Roman Catholic affairs. The Roman propagandists know that the assumed interest of the public in their Church and its doings is imaginary, but it is part of the imperialistic game which they are playing, to assume this interest. For this reason, too, the diplomatic triumphs of the Vatican are being carefully chronicled: the *rapprochement* between the Vatican and the Quirinal and the fostering of political ambitions of Italy by the Pope; the check placed upon any possible predominance of the Jews in Palestine over Holy Places; the successful negotiations with the new Baltic republics; the conciliation of the Irish; the growing influence of the Pope on the League of Nations, at whose conferences the Pope intends to be represented by an envoy, because most of the nations composing the League are represented at the Vatican by ambassadors; the reception of King Alfonso of Spain and the latter's promise that Spain, which had fought the Lutherans in the Netherlands, was ready for another "crusade" in behalf of orthodoxy; the authorized flirtation of Cardinal Mercier with the delegates from Canterbury looking towards a union with the Established Church of England; the appointment of a Catholic, Sir Esme Howard as ambassador of England at Washington, etc. The Pope has himself photographed in the Vatican Gardens for the movies.

His auto is registered as "C. D. 55325," "C. D." meaning *Corps Diplomatique*. He receives Edward L. Hearn of the Knights of Columbus for twenty-five minutes, "the longest interview granted in recent years to a layman." The "300 million of the faithful" are being advised to look for some dramatic announcement and grand displays at Rome during the jubilee year 1925. The newspaper writers are strangely solicitous to make the people believe that the Pope is a man who can be trusted. While he is a strong conservative in all matters of faith, he is most progressive and modern as regards all other matters. He means to win his way, not by force, but by "persuasion." Why this assurance? The assurance is, of course, worthless, and it is a question whether it can deceive even a newspaper scribe. Rome never changes; it only varies its methods and means of operation. Modernism is a mere cloak for its conservatism, and its conservatism means intolerance and tyranny. The "persuasion" which it employs embraces strange instruments and procedures; *vide* inquisitorial chambers of horrors, accounts of *auto da fes*, and military campaigns against heretics.—The newspapers are the ass on which Antichrist is riding into his Jerusalem.

DAU.

According to the Kant-Laplace condensation theory the celestial bodies are formed out of glowing gas fogs, which cloud together in steadily increasing heat and at last become substantial. Now the *Haagsche Post* informs us that Dr. Hans Hoerbiger of Vienna and H. Voigt in The Hague have discovered that the stellar bodies are particles torn away from the sun by explosions of oxygen and hydrogen. According to this theory the whole ether is filled with ice, formed from oxygen and hydrogen by the low temperature of the universal ether. The ice approaches the sun, is slowly melted, and the resulting steam has such an immense power that it tears off pieces of the sun and flings them into space. Thus new sun systems arise—*presto!* Somehow this process is very nicely regulated; otherwise one would imagine that the sun would be completely "busted," and every particle of it must continue "busting" until all is reduced to smithereens. It is a blessing that these scientific theories usually are provided with some unknown safety device, and that scientists are careful not to start their theories without such a reassuring device. So there is at least something humane about the theories, although there is not a trace of the divine in them.

DAU.

"N. G. C. 6822" is the catalog number of a stellar object in the constellation Sagittarius. This object, said to resemble the "Magellanic Cloud" in the southern sky, is now reported to be "a universe corresponding to the solar system, although perhaps smaller." To the naked eye it appears in summer as a luminous haze or faint patch of light. Years ago Dr. E. E. Barnard's attention was attracted to it, but now the Harvard Observatory, with its 100-inch reflector at Mount Wilson, has made photographs of it. The director, Dr. Harlow Shapley, estimates that it takes light a million years to travel from N. G. C. 6822 to the earth, but he is not quite sure of this computation. An interesting result of this discovery is that it is said to

treble the diameter of the universe as scientists claim to know it. Heretofore the diameter was 350,000 light years. In other words, science claims to have penetrated infinity by three times that distance, and N. G. C. 6822 is "the farthest outpost of infinity." This scientific achievement fills a believer with awe and reverence, and texts like Ps. 19, 1 and Is. 40, 22 become to him prayers of adoration. But it does not bring the unbeliever one inch nearer to God, because he does not see the Star of Bethlehem, the bright and Morning Star, who has brought the Father of lights into the heart of men and reduced the infinite for us to the measure of His theanthropic Person.

DAU.

The new cult of "cosmic consciousness," the "logical successor of Couéism and other suggested remedies for human ills," is to be introduced in our country by G. C. Gurdjieff and forty of the students and musicians associated with him in the recently founded "Institute for the Harmonious Development of Man" in the forest of Fontainebleau, near Paris. The object of the devotees of this cult is resolutely to "pursue the inner secrets of life." The practise of the cult embraces music, rhythmic gymnastics, quaint costumes, perfumed fountains, mystical discipline, endurance of cold, hunger, and physical exercises to the degree of exhaustion. In the c. c. orchestra the beating of the tom-tom predominates, and the music "outjazzes jazz." The Bible of the cult is P. Ouspensky's *Tertium Organum*. The materials for the cult were gathered by Gurdjieff, said to be of Greek descent, in Central Asia, while he was leading an expedition to investigate "the wisdom of the East" and found material "covering almost every branch of human knowledge." The cult proposes to "achieve superconsciousness as the old Asiatics did," by subduing the body. It is claimed that only one-fourth of the functions of the body are conscious; c. c. alleges that it can "extend the conscious functions of the body into the domain of the unconscious, so that by an act of the mind you can regulate your circulation of blood or gland functions as freely as you now whirl an arm around your head or swing your leg in the function of walking." As an inducement for success in the cult the promise is held out that "you can choose your next abode—select where you go after the earthly death." Among the first victims of the cult are H. G. Wells, Rudyard Kipling, A. R. Orage, former editor of the *New Age*, Algernon Blackwood, the English novelist, John O'Hara Cosgrove, editor of the *New York World Magazine*. Katherine Mansfield died at the "Forest House" in Fontainebleau. Her husband declares concerning c. c.: "There is no charlatanry about it, . . . but it did not solve the problem it professed to solve: it merely made its adherents unconscious of the problem for a time." The cult will have to be classed with "the deceits of unrighteousness for them that perish," and the "strong delusions" which God sends upon them that received not the love of truth and must now believe lies. 2 Thess. 2, 10, 11. C. c. is a scythe in the hand of the infernal reaper, which he will now use because his other scythes have become somewhat dull. No doubt, the crop will be large, as usual.

DAU.

The Oberkirchenkollegium of the Breslau Synod ("*Ev.-luth. Gemeinden in Preussen*") suggests to its congregations a system for regulating ministerial perquisites graded according to the income of the party engaging the minister's service. The incomes are graded at M. 500, 1,000, 1,500, 2,000, 3,000, 4,000, and over. For baptisms the minister may ask M. 1, 2, 4, 6, 10, 15, respectively; the sexton, M. 0.50, 1, 1.50, 2, 3, 5; the treasurer of the congregation may ask the same amount as that paid to the sexton. For baptisms on work-days the perquisites are raised 50 per cent., and for baptisms at the home of the child's parents 100 per cent. Marriages may be assessed as follows: for the minister: M. 3, 6, 10, 18, 30, 40; for the organist: M. 1.50, 3, 4.50, 6, 8, 10; for the sexton: M. 1.50, 2.50, 3.50, 4.50, 6, 8; for the organist's assistant: M. 1, 1.50, 2, 2.50, 3, 4; for the congregational treasury the same amount as for the organist. For marriages outside of the church the assessment is raised 100 per cent. For funerals the tariff provides separate assessments according as the party to be buried was confirmed or not confirmed. The charges are lower for the non-confirmed. For the confirmed the pastor may ask M. 3, 6, 10, 18, 30, 40; for the non-confirmed, M. 2, 3, 5, 9, 15, 20. The organist is to receive for the former class M. 2, 3, 5, 8, 10, 12; for the latter, M. 1.50, 2, 2.50, 4, 5, 6. The sexton's charges are respectively, M. 2, 3, 4.50, 6, 8, 10, and M. 1.50, 2, 2.50, 3, 4, 5. The congregational treasury is to receive either M. 2, 3, 5, 10, 15, 20, or M. 1, 1.50, 2.50, 5, 8, 10. Additional charges, to be regulated by local custom, may be made for hearse, team, pall-bearers, grave-digger, grave, decoration of grave and chapel, candles, for ringing of bells, etc. For private communions the minister's fee is M. 1.50, 2, 2.50, 4, 6, 8; the sexton's, M. 0.50, 1, 1.50, 2, 3, 4. If parties in the first four grades tip the minister, the amount given should be at least half the regular assessment. For announcements of engagements, birthdays, and deaths taking place in another parish the charges in the case of marriages are: M. 0.25, 0.50, 0.75, 1, 2, 3. For churching a woman the tariff suggested is M. 0.50, 0.75, 1, 2, 3, 5; for lighting the candles during the singing of the hymn at a memorial service, M. 1, 1.50, 2, 4, 6, 10; for certificates of ministerial acts, M. 0.25, 0.50, 0.75, 1, 1, 1. For incomes above M. 4,000 the assessments are raised 20 per cent. for each additional M. 1,000 over the preceding grade. The congregations of the Breslau Synod are informed that they may adopt or amend this schedule. — All this is strange reading for American Lutherans, who provide differently for their pastors. But in Germany it is perhaps the best way that can be devised under existing circumstances to meet current expenses.

DAU.

Alarming Conditions in Our Public Schools. — The *Lutheran Church Herald* (March 18, 1924), commenting on the alarming conditions that exist in our public schools to-day, states: —

"William G. Shepherd shows in the February number of one of our popular house magazines the alarming conditions that exist in our public schools to-day. These character tests as stated by him

were made by Walter S. Athearn, one of the leading educators of the country. Neither he nor the scientists who worked with him were trying to show how wicked American schoolchildren were. They were actuated by praiseworthy motives. 'The children now growing up are living in an atmosphere hostile in many ways to best character development, an atmosphere that past generations knew nothing of. Our forefathers braved a long, perilous journey to a wild, desolate land, peopled only with Indians, that they might have liberty to worship God according to the dictates of their own consciences. The family Bible was in the home, God was acknowledged there; the children were taught to obey Him and taken to church to worship Him. In the schools they founded soon after their arrival, religion was taught, also in the church and private schools, that became so numerous. It was not until about 1875 that our present public school system was established by taxation for that special purpose. It is stated on good authority that 55 per cent. of our people are now unchurched, and that only one child out of four in the United States attends any Sunday-school, Protestant, Catholic, or Jewish. The Sunday newspaper, Sunday golf, Sunday automobile outings, Sunday entertainings, Sunday movies, Sunday concerts, buying little things on Sunday unnecessarily, have robbed the children of to-day of reverence for the Sabbath and for God, whose day it is. Without belief in God, reverence for Him and His Laws, it is hopeless to try to build strong, splendid characters that will be able to withstand the constant temptations of life. In the impressionable years of childhood we leave our children to be educated in godless schools. You may not believe in religion or in having it taught in the schools, but how long would your business interests, profession, or occupation be assured to you, your investments, property, or possessions of any kind, even your home, and your life be protected, unless respect and obedience to God dominated the community; thus insuring justice toward others and obedience to law? Will this country remain a safe place for your children and grandchildren if the present trend away from God and religion continues?"

The *Lutheran Church Herald* proceeds: "This report on the conditions in our public schools is sent out by Georgia Robertson, of Washington, D. C., and we are promised later 'The Remedy' for these conditions in the light of further discoveries by Dr. Athearn. While we are waiting for these suggestions and the proposed remedy, we shall go on and make a few suggestions. Our Church has always contended that an education without religion and morals based on the Christian religion is defective and even dangerous. The more educated a man is who has no faith in God and lacks moral character, the more dangerous he is to a community and the nation. The only text-book for the teaching of religion and morality is the Bible or books based on Bible teachings. But we have also established the principle that the public school cannot undertake to teach religion, because the people of the nation cannot agree as to what religion to teach, and if we are to continue to enjoy religious liberty for all, religion must be eliminated from the public schools. We do not

believe in establishing a state religion. That would destroy our freedom of worship and our religious liberty. It must therefore be left to the churches to teach religion. That is why we are defending our rights to maintain parochial schools, academies, and colleges for the training of our own children. That is why we are opposed to the Oregon School Law and the new Educational Bill before Congress, because we see in it a danger threatening the freedom to educate our children. That is why many States have asked for some *time* of the public school to be given to the churches for religious instruction. We support the Catholics in their rights to conduct their parochial schools, as well as demanding the same rights for ourselves. We are supporting the public schools and believe that they are necessary in a republic; but we also believe that they must be supplemented by the religious and moral education furnished by the churches, or the nation is doomed to destruction. A secular education without religion will foster a godless race with a complete breakdown of all moral restraint, and the fruits are already now plainly in evidence."

All that William G. Shepherd, Walter S. Athearn, and the editor of the *Lutheran Church Herald* here say proves the necessity of maintaining parochial schools. That the conditions in our public schools are alarming is a fact admitted by practically all educators of our country. That religion must be taught our children of school-age is also a fact that no one denies. However, the duty of the Lutheran Church is to point out that every attempt to teach religion outside of the Christian day-school has so far proved inadequate, hence we must, by continued testimony, show our fellow-Americans the great need of Christian day-schools. We do not agree with those who declare that the Christian day-school is a thing of the past. On the contrary, we believe that our Christian day-schools are destined to have a victorious future, provided we make them what they should be, namely, schools that are both thoroughly efficient and thoroughly Christian. The present educational program of Synod ought to receive the hearty cooperation of every minister, teacher, and layman of our Church.

MUELLER.

Roman Catholicism and the Presidency.—"In spite of the Constitution," says the *Catholic World* (March, 1924), "Catholics have always been, and are now, deprived of their political rights, and there is no prospect of a removal of this notorious injustice." This statement was made in connection with the report of a newspaper correspondent who, discussing possible candidates for the presidency, said: "There is Governor Smith of New York. A self-made man, an honest man, a great executive; a good and faithful servant, entitled to a greater reward. Too bad, say the practical politicians, but Smith can be neither nominated nor elected. Why not? you ask. What stands in his way? 'Al Smith is a Roman Catholic, and that makes his nomination impossible.' There is Senator Walsh of Montana, perhaps the leading lawyer in the Senate, a scholar, a man of sound judgment and discretion, to whose ability, pertinacity, and clear intelligence we owe the facts about the oil leases. His

friends say he would make an excellent President, and in the same breath they admit his nomination is out of the question because he is a communicant of the Roman Catholic Church."

Commenting on this, the *Catholic World* continues: "The American people as a whole desire that Catholics should have their full political rights. But the American people as a whole make it impossible to nominate a Catholic for the Presidency. Inconsistent? Yes, every man is inconsistent, and perhaps a hundred million men are a hundred million times as inconsistent as one man. There are multitudes of men who, if presented at the polling booth with a ballot containing the question, 'May a Catholic be elected to the Presidency?' would mark their cross unhesitatingly opposite the 'Yes.' There are also multitudes of those same Americans who, if confronted by the names of two Presidential candidates, one a Catholic of unruvaled ability and irreproachable honesty, the other a man whose reputation is smirched by scandal, would vote against the Catholic or not vote at all."

The *Catholic World* suggests: "Paradoxically, it might have been better if the Federal Constitution had prohibited the election of a Catholic to the Presidency. We could then have agitated and campaigned and voted for an amendment to the Constitution. And the agitation would have brought to light the monstrous injustice of the discrimination against us. As it is, we have a legal right, but no actual right. We are in an anomalous position, that apparently cannot be remedied."

The entire difficulty would be removed if the Roman Pontiff would retract or surrender his presumptuous claims of ruling both Church and State and cease to demand of his subjects their support of this claim. What the Roman Pontiff has so far published on this score is sufficient to fill every patriotic American with distrust and has suggested the policy of the American people which the *Catholic World* condemns.

MUELLER.

Roman Catholicism and Modern Poetry.—The *America* (March 8, 1924), commenting on the Catholic note in modern poetry, writes editorially: "From the day when Christ said: 'Thou art Peter, and upon this rock I will build My Church,' Catholic mysticism and beauty have enriched the literature of the world. The Catholic vocabulary is filled with words and phrases so intrinsically beautiful and so surrounded by a wealth of association that the poet mind cannot fail to discover, and draw upon, them for inspiration. It might be contended that many such words have a somewhat similar significance in other religions, but it will be observed that when these words are used, it is almost invariably in their Catholic connotation. The visual and auditory appeal of lyric and dramatic poetry especially is enhanced by the use of such words as convent, cathedral, crucifix, candles, altar, vespers, rosary, chalice, benediction, acolyte, monk, nun, Ave, matins, and lauds."

To prove this statement, the writer furnishes a large number of quotations. He writes: "Edgar Lee Masters has given us almost the

only really sympathetic portrait in his harrowing Spoon River gallery, in that of Father Malloy:—

“Some of us almost come to you, Father Malloy,
Seeing how your Church had divined the heart,
And provided for it,
Through Peter the flame,
Peter the Rock.

The blessed Virgin, under her various titles, and Jeanne d'Arc are frequently the source of inspiration, as in the following excerpts:—

“Glory unto Mary, each seemed to wear a crown!
But holy, blessed Mary, preserve us as you may,
Lest once more those mad merchants come chanting from Cathay.

From Margaret Widdemer's poems we cull such phrases as, ‘Where the jeweled ministers are, where the censers sway,’ ‘T’was I that cried against the pane on All Souls’ Night,’ ‘Wind-litany,’ and:—

“O Mary and O Christ,
Mary and Jesus of the Sorrowings,
All your gray birds of grief are on my heart.

It would be possible to make a long list of poems touched by the beautiful Catholic phraseology. It might be prolonged indefinitely and may be viewed with fresh interest from different angles.”

It is quite evident why modern poets, even such as are affiliated with Protestantism should not only borrow from the Catholic vocabulary, but also present Romanistic views. Modern literature and especially modern poetry is strikingly paganistic (being born out of the perverted, carnal heart). In Roman Catholicism it finds much paganism presented in the guise of Christianity, which naturally appeals to the pagan mind of the poet. To exalt and worship Mary, to extol the Roman Catholic view on the value of work-righteousness, to regard the Roman Pontiff as the vicar of Christ and the visible head of the Church,—these and other doctrines have a certain fascination for the carnal mind. However, the writer of the above article ought not to rejoice in the fact that he finds so many Romanistic views in modern poetry. His glorying is not good. If Romanistic views are quoted with such general approval, this shows that Romanism and paganism are essentially one. MUELLER.

Glimpses from the Observer's Window.—The intense physical suffering in Germany has suggested to W. to write in the *Ev.-Luth. Freikirche* (Feb. 17) an article on a far more appalling and world-wide misery—spiritual undernourishment.

It is most encouraging to note the ready response with which the appeals of the Missouri Synod to its constituents for contributions to its great building enterprises and for relief to starving Germany have been met. Great credit is due for the successes achieved so far to the secretaries of the committees which had charge of this work, Rev. J. C. Baur and Rev. Geo. Koenig.

The three congregations of the *Ev. Luth. Freikirche* of Southern Germany which failed to enter the *Ev. Luth. Freikirche* of Saxony at the time of the union have become federated as a separate body with the *Ev. Luth. Freikirche* of Hannover.

Arthur Brisbane deserves watching also as a propagandist for Rome. His latest effort (*St. Louis Star*, March 6) was to represent the modern university as a product of Rome.

"It is no secret to those informed that the Catholic Church has come into the position where it can practically control the religious news of our large dailies by having at least one Catholic on the editorial and reportorial staffs. This explains in a measure, at least, why Catholic news is always featured and Lutheran news stuck away in a corner, unless it is of a kind that scandalizes the Church." — *Luth. Companion*, March 8.

"The Creed of Modernists" was placed under a wrong heading in *Current Opinion* (February). It should have been "What Modernists *Do Not Believe*." What they do believe the world is still to find out, supposing that they "believe" anything. As far as revealed, their creed consists of the single article: "We believe in denying." There is nothing modern about this; it started in Eden with the serpent's "Yea, hath God said?"

The child population of Germany has dropped from 45 per cent. in 1910 to 29 per cent. in 1922.

France has two kinds of schools, the state school, which is non-religious, and the "free" school, which is Roman Catholic. The latter so far receives no support from the state, but the Archbishop of Paris has started a vigorous campaign to have the state fund for education divided pro rata between the two kinds of schools. However, when the division is effected, that will be only a transition stage, as the archbishop declares that for his Church no such thing as neutrality exists as regards the education of the children of the nation. That means, all will have to be educated in Catholic schools.

Compulsory reading of the Bible in the public schools of Iowa as provided in a bill previously passed by the Senate was defeated by the Iowa House March 7.

The Sanger Birth Control Lecture was lately broadcasted from Syracuse, N. Y. The event is declared a "triumph" of the movement in this adulterous generation, which revises Gen. 1, 28 to read: "If you happen to be fruitful, do not multiply and do not replenish the earth, except by 'quality'."

Iveb (*Internationale Vereinigung ernster Bibelforscher*) is the condensed appellation of the Russellites in Germany.

Dr. Heinrich Ebeling, the author of a number of able treatises in defense of the Bible and particular Scriptural doctrines, died at Dresden, January 21. His wife had died December 16, 1923. Both had been members of Rev. H. Stallmann's congregation and were buried by him.

Rev. Hinrich Speck, formerly missionary in India, and Rev. F. Drechsler have quitted the *Landeskirche* and joined the *Freikirche* of Saxony after the usual colloquy.

Of the larger dailies one of the best informed on Catholic affairs is the *St. Louis Globe-Democrat*.

Our "Christian nation," one of the fifty odd righteous nations that undertook to correct the remaining unrighteous ones, the devotees of the Coué psychology, who keep repeating their pretty little formula as a person keeps repeating a lie until he believes it himself, the scientific champions of our evolved superior ethics and excellency, — what do the echoes of scandals from the four corners of the United States teach them? Nothing but what many of them knew before, and all of them could have known before, if they had not yielded to patriotic hysteria and mob logic some eight years before. "The mills of God," etc.

C. B. Falls illustrates Johan Bojer's *Kari Aasen in Heaven* in *Current Opinion* for April. The Almighty is depicted in the attire of the Pope.

Speaking of Van Loon's *The Story of the Bible*, the *Biblical Review* (April, p. 259f.) quotes *The Christian Work* as saying: "He has 'jazzed' the Bible, as Paul Whiteman has jazzed the classic music. . . . The result is a Bible sort of *à la Brisbane*. Mr. Brisbane's theory of editorial writing is that the people care for nothing but 'jazz,' and he has the 'jazz' style to perfection. Prof. Van Loon runs him a close second." Exactly what some of us have thought and said long ago. DAU.

Whatever may be the controversy concerning the inspiration of the Bible, it would seem that interest in reading it goes on without abatement. The recent annual meeting of the American Bible Society shows an increase in Bible distribution over 1922 that is very encouraging. In 1923 800,000 copies and portions of the Bible in sixty-six languages were given away or sold. Most of these were given away, but none were sold above cost. At Ellis Island alone 82,000 copies were given to immigrants, and 72,000 were put into the hands of sailors and seamen.

A census of the students at the University of Michigan recently revealed the fact that a larger percentage of the student-body in that institution are members of, or affiliated with, some Church than is true in the vast majority of towns and cities throughout the nation. The total enrolment in the school is almost nine thousand, and 6,015 declare themselves members of some Church, while 1,379 have a church preference, with only 1,564 expressing no religious preferences. It is doubtful if one could find anywhere in America a town of 9,000 people in which 66 per cent. were members of the churches of the town.

While perusing the file of the *Advocate* of fifty years ago, we came across this interesting comment by the editor on the subject of degrees: "Ten years ago the number of D.D.'s in the Methodist Church was less than a dozen, but now the number is near 150." If the editor of then could call the roll of doctors to-day, he would be amazed.

Northwestern Christian Advocate.

FRITZ.

BOOK REVIEW.

Physical Training of Public Speakers. By *Martin S. Sommer*. 131 pages. (Concordia Publishing House Print.) 65 cts.

In a very entertaining and instructive manner the author discusses in 14 chapters the essentials of voice culture and sermon delivery. It is the handiest and most serviceable little volume on the subject that we know. From pages 9 to 117 half the pages are blank, that is, there is a blank page opposite each printed page for entering notes, memoranda, etc. The last pages offer suitable exercises. The booklet can be ordered from the author at 3627 Ohio Ave., St. Louis, Mo., or from Concordia Publishing House, St. Louis, Mo. DAU.

The Kingly Christ. Sermons on the Gospels for the Church-year. By *George Albert Getty, D.D.* Vol. I: Advent to Pentecost, 326 pages; Vol. II: The Trinity Season, 278 pages. (United Lutheran Publication House, Philadelphia, Pa.)

There is no particular feature in these sermons that leaps into prominence while one reads page after page; no labored phraseology, no heroic utterance, no privileged impertinence of the pulpiteer, no far-fetched application, no catchy themes and divisions. Calmly the discourse flows

along like a deep river in the plains. The subjects discussed lie on the surface of the text and seem inevitable; the parts of the sermon, likewise, are easily suggested by the text, except in rare instances, where the author's specific line of thought dictated his homiletic logic. The peroration is usually brief and is built up out of a recapitulation of the parts of the sermon, as if the preacher wished to appeal to the hearers to remember what they have heard discussed and to make it easier for them to remember the sermon. The diction is very good: fine, easy, fluent language, made up of apt terms and phrases, begets in the reader a sense of composure, because the speaker seems so composed and his thought so well poised. Perhaps, after all, this is the particular feature of these sermons: the quiet charm which an educated speaker produces on his listeners, because he has fully thought out his subject for his present purpose and leads the audience without any great physical effort to think after him. Underneath the calm surface there is the pull and urge of the great power of God's Word, and the author has been at especial pains to make Scripture explain his particular scripture. A lively coloring is occasionally injected into the discourse by the careful noting of local and chronological details and by references to contemporaneous events. — Some of the author's statements require a qualification; for instance, this in the sermon for Sexagesima: "The ground can do nothing to alter its condition, but the man can do all that is necessary to bring about a change of heart." (I, 165.) That is just what he cannot do; and the Lord did not speak the parable for the purpose, often supposed, of telling us about the different natural dispositions of men's hearts, but only about the differences in the results of the gracious labor of His Word among men. — When impoverished countries of Europe are named, one wonders why Germany is not mentioned. (I, 33.) But spite of the dissensus which the author occasionally arouses, his manner of expounding and applying the old Gospel pericopes deserves the study of all who seek to perfect themselves as speakers of the Word.

DAU.

The coming 32d annual convention of the Walther League at St. Paul, Minn., July 13—17, has been signalized by a beautiful **calendar** issued by the Promotion Committee.

DAU.

A Dictionary of Secret and Other Societies. Compiled by *Arthur Preuss*. 543 pages, $5\frac{1}{4} \times 8\frac{1}{4}$. (B. Herder Book Co., 17 S. Broadway, St. Louis, Mo.) \$3.50, net.

This dictionary was compiled for the information of Catholics, especially the Catholic clergy, "among whom there has long been a demand for a reliable reference work on the subject of secret and other societies into which Catholics are liable to be drawn." It comprises data concerning the various Masonic bodies and lodges generally, fraternal, beneficiary, political, or patriotic, as well as Greek letter fraternities and sororities, brotherhoods, etc. The sources of information are given under each article. In the main, the Catholic judgments regarding the societies here surveyed agree with our own. The book presents in accessible form information regarding many societies not contained in Stevens's *Cyclopedia of Fraternities*, but excludes all specially Catholic societies.

GRAEBNER.